

LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. I., No. 13.

CHICAGO, ILLINOIS, APRIL 7, E. M. 297. [C. E. 1897.]

WHOLE No. 653.

Popular Follies and Crimes.

BY JAMES S. DENSON.

The solons of the various states are engaged in a competitive match for the prize of idiocy. The aspirants are numerous and vociferous. Out in Nevada, one of them has donned the cap of the clown and is shaking the bells in the frantic effort to call attention to his bill for the suppression of the Sunday newspaper. But he has a more malignant rival in Kansas.

Down in Texas a member of the legislature has introduced a bill for the abolition of the Roman numerals. Well, it will not make much difference, as far as this man Vaughn is concerned, whether he succeeds or fails—we can call him Dunderhead I. or Dunderhead No. 1, and it will mean just the same. The Missouri Senate has passed a bill relieving persons of the necessity of carrying out their contracts with trusts, and its Committee on Labor has favorably reported a bill establishing a State Board of Horseshoe Examiners. Hurrah for the next immortal! But how is Nordau to keep up with his studies of contemporary degenerates?

The newspaper writers profess to be greatly amazed because the three widows left by Charles W. Brooke, the famous criminal lawyer, knew of each other's existence while Brooke lived and yet made "no fuss" about the condition of affairs, and now appear to cherish no ill feelings toward him nor toward each other. One of the reporters says that the view taken by one of the widows is "positively unique." He thus characterizes her opinions because she says she left Brooke when they could no longer agree, and does not care to sue what she regards as a bankrupt estate! By this the reader can easily judge of the capacity for surprise possessed by the newspaper man. He cannot understand common sense in love relations. So slight an acquaintance has he with the quality that he calls it uniqueness.

Felix Adler, in his lecture on "The Ethics of Marriage," says: "People seem to think there are only two parties to a marriage—the man and the woman. There are three parties to every marriage—the man, the woman, society." How tenacious of life is a lie! This particular one has been told so often that no doubt Professor Adler (in common with the great majority of the people) looks upon it as a sacred truth. But there is no such entity as the "society" posited by the lecturer. Society is not an organism, as the statement implies. Society is merely an aggregation of individuals, with the desires, needs, joys, and miseries of individuals. Each individual is subject to invasion, and can suffer therefrom. Other individuals may be affected by the love of a man and a woman, but how can they be invaded thereby? Only by having to care for the possible fruits of that love. But does the institution of monogamic marriage preserve them from this invasion? Not at all. On

the other hand, there are the best of reasons for thinking that the reduction to a minimum of dependent orphanage will be contemporaneous with or follow the disappearance of compulsory monogamy.

In indissoluble marriage we can choose only once, but is Professor Adler a Catholic? Does he hold that there can never be a dissolution of the marriage contract? If he does, then he is beyond the reach of reason. But if he admits that some causes will justify divorce, then he demolishes his own affirmation—he admits that *sometimes* we can choose more than once, he admits that the bondage is *not* "in the nature of the relation itself," as certainly it is not. Unless there are children, the problem is no problem at all; if the man and woman are convinced they will be happier apart than together they will separate, under the coming conditions of freedom. Children will often complicate the problem, but there need then be no dissolution of pecuniary and industrial interests if the parents are rational, for if they are, neither will in the least interfere with the other's enjoyment of other friends and lovers. At the worst, it will be better for the children to go with one parent or to outsiders even than to remain in a household where dissension and hate have taken the place of harmony and love.

"The strange case of a woman willing to swear to her own disgrace in order to prevent her husband from whom she had separated from obtaining possession of her child," was revealed in a court in Jersey City the other day. In 1893 William Jaeger and his wife separated. The child was born a few weeks after the separation. A Mrs. Mangersheim had found it in an institution for the poor and had taken it home with her. Subsequently, Mrs. Jaeger consented to her keeping it and she then got legal possession, which Mrs. Jaeger is anxious she should retain. Jaeger sues for the custody of the boy. Now Mrs. Jaeger comes into court and, to prevent the child being given to Jaeger, swears that he is not its father. Supreme Court Commissioner Nugent seems to think the case an unprecedented one, but it has happened before that the mother's love had been stronger than the woman's fear of the curses of Mrs. Grundy. Jaeger declares that his wife was "true"; that the only cause of trouble between them was her temper. I think it may be taken for granted that Mrs. Jaeger is setting a dangerous example to her sisters; "dangerous" from the point of view of the orthodox marriageist, for when it becomes possible for the love of the mother to often dominate and dwarf the fear of society's frown in the way Mrs. Jaeger's love has done, will it not be a short and easy step to the frank assumption of the responsibilities and joys of motherhood without leave asked of society or state? Mrs. Jaeger is an emancipator of her sex and of human love.

As no roads are as rough as those that have been mended, so no sinners are so intolerant as those that have just turned saints.—Colton.

A Free Man's Creed.

BY MOSES HARMAN.

[The "Free Thought Magazine," (Chicago,) edited by H. L. Green, for April, contains the following article by the editor of Lucifer. This brief ethical exposition was called out by the frequent allusions to Lucifer, in the leading editorial of the "Free Thought Magazine" for January, in which editorial Lucifer was called the "organ of the free-lovers of this country,"—and in which such phrases as "this damnable doctrine of free love," "the curse of free love," etc., were of frequent occurrence. The impartial and unprejudiced reader is requested to read carefully both the article and the reply thereto by Mr. Green. It is only by a candid comparison of conflicting views that truth on any subject of human investigation can be arrived at. The heading placed upon my article by Mr. Green was "A Free Lover's Creed." With this exception no change from the original has been made in Lucifer's office. M. H.]

In the March number of this Magazine the editor promises that in the next issue "Moses Harman, editor of Lucifer, will give his Free Love creed, as it were—set forth fully what he believes and advocates on the marriage question."

As fully as possible in the space allowed, I will try to make good this promise.

My creed is short. Instead of "Thirty-nine" articles, it has but three:

I believe in Freedom—the negation of all slavery.

I believe in Love—the negation of all hate.

I believe in Wisdom, Knowledge utilized—the negation of all ignorance.

I put Freedom first, because, until freedom prepares the way, neither Love nor Wisdom can have room to live and grow.

In these three—Freedom, Love, Wisdom—we have a creed much better adapted to working out the problems of life than is the trinity of our childhood—"Father, Son and Holy Ghost."

If belief in this trinity, and if a life regulated in accord therewith, constitute one a "Free Lover," then I do not object to the cognomen. Whether Free Lover is a title of honor or dishonor will depend upon what is in the mind of the speaker. "As a man thinketh in his heart so is he." Names count for but little, and are apt to be misleading. For this reason I do not label or tag myself, and I object to being tagged by others. Freethinker, Rationalist, Libertarian, are good and expressive, but each has its limitations in the minds of most people. Free thought, to my mind, includes and necessitates free action—free, non-invasive action. The thought that has not the courage of its convictions—that fears to practicalize and live what it believes to be right—is not Free Thought. It is thought under bondage to fear.

Yes, I believe in Freedom—equal freedom. I want no freedom for myself that all others may not equally enjoy. Freedom that is not equal is not freedom. It is, or may easily become, invasion, and invasion is the denial or the death of freedom. The Spencerian formula: "Each has the right to do as he pleases, so long as he does not invade the equal right of others," tells what freedom means. It is equivalent to saying that liberty, wedded to responsibility for one's acts, is the true and only basis of good conduct, or of morality.

But to particularize:

I believe in Freedom to choose and to refuse in matters of food, of drink, of clothing, of books, of paintings, of amusements, of recreations, and—most important of all—I believe in freedom to choose and refuse in matters pertaining to companionships with the other sex. Freedom to choose our food and drink relates mainly to the life of the individual, but the choice of sex-companionship relates mainly to the life of the race, and is therefore incomparably the more important, inasmuch as the whole includes all the component units. The main end of the plant and the animal, is to "keep the ball rolling"—to preserve the race or species from dying out, with less regard as to what becomes of individual units. Hence

amative desire, or sex-love, is more imperious—less under control of calculating prudence, than is any other inherited desire or passion—and rightly so.

Freedom of choice—to be freedom—must be unlimited as to time. To be able to choose the kind or quality of one's food or drink but once in a lifetime would not be freedom. It would be the negation, the suicide of freedom. And so also is sex-companionships.

The right to make mistakes and to profit by them is vitally necessary to human happiness and progress, and pre-eminently is this true in the most important of all human relationships—that which grows out of the differentiation called sex, since this relationship concerns not only the happiness, the unfoldment, of each individual, but—for weal or woe, for success or failure, for uplifting or for degeneracy, it is this relationship that reproduces the race—the larger selfhood.

I believe in Love; because love is the uniting, the combining, the organizing, the creative force of the universe. It is also the refining, the purifying, the uplifting, the glorifying, the happy-making force of the universe. Whoever or whatever debases or kills love, debases or kills life; for life is evolved and preserved through love. Without love life is a desert—not worth having.

I believe in Wisdom—knowledge utilized—because without wisdom to guide, both freedom and love may fail to bring lasting happiness. I believe in wisdom; it is the result of the exercise of love in freedom—love profiting by its mistakes; hence wisdom is the child of love in freedom.

It is because I believe in this trinity that I do not believe in marriage. These three are humanity's saviors and marriage crucifies them all. Marriage destroys freedom and compels slavery. Marriage kills love and incarnates hate. Marriage is the inveterate foe of wisdom and incarnates ignorance.

"Free Love" is tautological, since there can be no love where freedom is not. If love survive marriage it is not because of, but in spite of, marriage.

Bond love is a misnomer, an impossibility. The attempt to bind love kills it, or changes it to jealousy and hate.

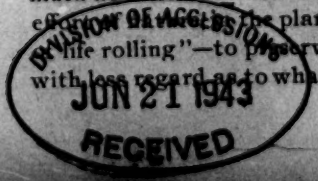
Love, freedom, wisdom, constitute life's zenith, its sunshine; marriage, jealousy, hate, mean life's nadir, its darkness.

"Ignorance is the only darkness," says Shakespeare, and marriage promotes and compels ignorance, lest its victims learn how to gain their freedom.

I accept and heartily indorse Mr. Green's motto for the proposed new Free Thought organization, "Truth, Justice and Purity," and because I indorse that noble trinity I am an opponent of marriage and an advocate of love in freedom.

I oppose marriage because marriage opposes truth. Marriage is the hot-bed, the prolific breeding ground of deception, hypocrisy, falsehood. By its anti-natural requirements it compels men, and especially women, to dissemble and hide their real thoughts, their real characters, and after the fateful knot is tied the necessity for living a lie is often augmented manifold. Whether they love or not, the married pair must still profess that they are true to each other and to their marriage vows; and this perpetual profession helps, of itself, to bring the disillusioning. But the disillusioning does not release from the necessity of deception, but rather increases it. The retroactive effect of this habitual deception is fatal to health and to noble development of the wedded pair themselves, and by inexorable causation the children born of such unions are hereditary liars and hypocrites. What wonder that there is so little of candor, of truth and of honesty in business, in politics, in religion, in love, and in all the relations of life?

I oppose marriage because it opposes justice. Marriage is unjust to woman—depriving her of her right of ownership and control of her person, of her children, her name, her time and her labor. Marriage is unjust to children—depriving them of their right to be born well through natural selection; depriving them of the right to be born of love—of love on all three planes, the physical, the intellectual and the psychic; and compelling them to be born of indifference or of disgust, on one or more of these planes; depriving them of their right to be reared in an



atmosphere of concord and love, instead of an atmosphere of inharmony and hate. Unjust to woman and man alike, in that it deprives both of their natural right to correct their mistakes whenever they recognize them to be such; condemning them to a hell on earth until one or the other, in sheer desperation, shall commit what the marriage law calls a crime sufficiently heinous to release them—after passing through the added hell of the divorce court.

What wonder that the world is filled with hate, with greed, with strife, with wars—of households and of nations—when we remember how and where human beings are made and reared?

I oppose marriage because it opposes Purity. Purity in sex-companionship is inseparable from love. Marriage does not recognize love as essential to purity, else it would demand the annulment of the marriage bond whenever there is a failure of love. Marriage unites "for better or worse," and marriage secures the worse by killing love. Marriage is ownership, especially the ownership of woman by man; marriage is force, authority, law, and love instinctively rebels against all force, all law, except its own.

Hence marriage fosters and compels impurity, prostitution, within its own pale—the worst of all prostitutions, since it is in marriage, mainly, that children are born. Marriage promotes impurity—prostitution—outside its own pale. Marriage is the prolific source of unmarried prostitution. The brothel is the legitimate outgrowth and complement of modern marriage.

I oppose marriage for much the same reason that I opposed its twin relic of barbarism, African slavery—because I believe it to be the "sum of all villainies," and I say of the laws made to enforce it, as Garrison said of the Constitution of the United States—they are a "covenant with death and a league with hell," figuratively speaking.

Many other indictments, equally damning might be made against this time-dishonored institution, but I have room only to say that I oppose marriage because I regard it the heaviest load that humanity has now to carry in its toilsome march from the lowlands of barbarism to the highlands of civilization.

It will doubtless be objected that evolution has been at work, and marriage is now only a "contract," to those who wish to make it such. Never was a greater mistake. The law dictionaries and the encyclopedias tell quite a different story. They tell us that "its complete isolation from all other contracts is constantly recognized by the courts." "In marriage every right and duty is fixed by law." And the law of marriage is based on the old Roman and the Canon law, both of which put the wife in the power of the husband—sink her individuality in that of the husband.

That marriage is less brutal than it once was is because man has risen faster than his institutions, and in spite of his institutions. Hence most husbands are better than the marriage laws authorize or allow them to be. But the same may be said of the old slave owners.

As Burke said of government, so we may say of marriage: "Talk not of its abuse; the thing, the thing itself, is the abuse." To abolish the abuses of marriage, then, is to abolish marriage.

"But what will you give us instead of marriage?" it will doubtless be asked. This is like asking what will you give us when you take away disease or superstition. The answer is, when disease is gone, health will remain; when superstition is gone, nature and reason will remain; when marriage is gone, Truth Justice and Purity will remain. Honor, candor, honesty, fidelity will remain. Fewer children will be born, because none will be born except such as are wanted, and they will be welcomed and cared for by mutual affection. The true, rational family will take the place of the narrowly selfish despotism now called by that name. Each member of the voluntary groups will drop to his place like stones in an arch when artificial props are removed. Government by authority will cease, because no longer needed.

Love, friendship, liberty, equality, fraternity, peace and happiness will take the place of hate, despotism, war and misery.

As to monogamy—a very different thing from marriage—under the reign of love, freedom and wisdom, there will be an opportunity for intelligent comparison, and if monogamy proves itself the fittest it will survive; otherwise it will give way to something better. What that something would or could be cannot be told until a fair comparison is possible.

SUPPLEMENTARY:

The foregoing article on what Editor Green calls a "Free Lover's Creed," though somewhat long, is really a condensation, a boiling down of a much longer and more elaborate statement. Many points were materially weakened, and some left out entirely, to fit the space allowed in the "Freethought Magazine," and now that the fight is forced upon us,—not only by conservative Freethinkers, such as those who indorse the "Free Thought Magazine", but also by some of the radical reformers in the social realm who have been saying that Lucifer's attitude on this pivotal question is non-committal or "neutral," because of all these I think it best to insert here the substance of what was originally written for the "Free Thought Magazine" and not published.

But before doing this I wish once more to remind all readers that I represent no one but myself, and that I represent myself for this day and hour only. *Tomorrow* my selfhood will probably be not the identical selfhood it is today. Or, perhaps more correctly, I can not honestly promise that the views I hold today will be held by me tomorrow. Like a planet or a sun, in its course through the skies, I expect to take a new departure every day, and perhaps every waking hour, of my life. With every new experience, and with every increase of light the sum total of my knowledge, of my thought, the sum total of all that makes up the ego—the me—is changed, and he who refuses to acknowledge the change, and who tries to hold himself to a creed or "confession of faith," stultifies his own reason, bars his future growth, denies and dishonors manhood, if he does not commit intellectual or moral suicide.

Elaborating some of my indictments against marriage, as it is defined in the Common Law, the Canon Law and the statutes of most of the states in this country, and perhaps adding a few new indictments, I would say:

I oppose marriage because marriage legalizes rape. The law does not recognize marital rape. "Once consent always consent," say the law and the gospel of marriage. If Webster is correct when he says rape is "sexual intercourse with a woman against her will," then "rape in wedlock" is almost universal at some time during married life, as nearly every wife could testify—if she dared. If the wife submits—surrenders her person—through fear, or because of a sense of duty, or for any reason except love, such surrender may be more properly called "prostitution" on her part, but on the part of the husband it is rape, pure and simple; and because I oppose both rape and prostitution I oppose marriage.

I oppose marriage because marriage is love's greatest enemy. "Marriage is love's miscarriage." The marriage bond is essentially *bondage*, and love will endure no bondage—except such as itself imposes.

Love's wing moults when caged or captured—
Only free it soars enraptured.
Can you keep the bee from ranging;
Or the ring-dove's neck from changing?
No, nor fettered love from dying
In the knot there's no untying.

These lines do not voice simply the experience of the rover, the sensualist—him who knows nothing of love except in its physical manifestations, but they voice the honest verdict of all the ages and of all, or nearly all, who have surrendered freedom and self-ownership for married bondage; and the few exceptions which seem to disprove the rule can be shown to be not exceptions at all. When closely examined it will be found that the few married lovers live above marriage—that the ethics of their lives are the ethics of courtship rather than of marriage.

(Continued on page 109.)

LUCIFER, THE LIGHT-BEARER

CHICAGO, ILLINOIS, APRIL 7, '97.

M. HARMAN, EDITOR AND PUBLISHER.

Office of Publication, 1394 West Congress Street.

E. C. WALKER, Advertising Manager, 2089 Madison ave., N. Y.

Our Date.

A correspondent asks, "What do you mean by E. M. 207. and C. E. 1897?"

Ans. The first means Era of Man, and dates from the Burning of Bruno in 1600. "C. E." means Christian Era.

Our Name.

"LUCIFER: The planet Venus; so-called from its brightness."—Webster's Dictionary.

The name LUCIFER means LIGHT-BRINGING or LIGHT-BEARING and the paper that has adopted this name stands

For Light against Darkness—

For Reason against Superstition;

For Science against Tradition—

For Investigation and Enlightenment against Credulity and Ignorance—

For Liberty against Slavery—

For Justice against Privilege.

LUCIFER's speciality is Sexology, or Sexologic Science, believing this to be the Most Important of all Sciences, because Most Intimately Connected with the origin or inception of Life, when Character, for Good or Ill, for Strength or Weakness, for Happiness or Misery, for Success or Failure, is stamped upon each individual.

Published weekly. One dollar per year. Three months for twenty-five cents. Foreign subscribers will please add the postage to their respective countries.

Make all orders payable to Moses Harman, 1394 W. Congress St., Chicago, Ill.

BACK VOLUMES of Lucifer, at fifty cents per volume to all paid up subscribers to Lucifer, or to "Our New Humanity."

LUCIFER CIRCLE meets at 1394 West Congress street, Tuesday evening, April 13. Honore Jaxon will deliver the opening address.

Samples.

Persons receiving a copy of Lucifer for which they have not subscribed will please read it carefully and note the special offer to new subscribers.

THIS WEEK'S Lucifer is monopolized by the editor, to a very unusual extent, in order to fully present his views on the question of Freedom versus Marriage. The "Free Thought Magazine," the "Blue Grass Blade" and some other journals, have for years been speaking of Lucifer as "the organ of the free lovers of this country," the "free love sheet," etc. When receiving the weekly dues for the paper at the post office the gentlemanly clerk said, "Is your paper a free love organ?" Frequently the same question is heard from people who ask for information and not because of hostility. To answer these questions in few words is not possible, and so this edition of Lucifer is largely devoted to a candid, straight-forward and, as far as possible, complete statement of what the editor believes to be the main points in controversy between those who advocate institutional marriage and those who accept the logic of Freethought, or of freedom in all departments of life. Long as this statement seems it is still incomplete, and will probably be supplemented in succeeding issues of Lucifer.

Joseph Anthony.

The following brief announcement will be read with regretful interest by many of Lucifer's readers:

"Passed to other realms, on the evening of February 27, in this city, Los Angeles, Calif., Joseph Anthony, aged sixty-seven years. He was a friend and champion of Lucifer, and occasional contributor to its columns. A good man; a just man."

For ten years or more Joseph Anthony has been one of the most faithful and most helpful of all those who have made the cause of Lucifer their own. He was one of those who never let

his "left hand know what his right hand did," figuratively speaking, and with reference to deeds that are commonly called generous or charitable. He was a "Friend" or Quaker by birth and education and though discarding theologies of all kinds he retained the phraseology and many of the mental characteristics of the followers of William Penn.

For several years his health had been failing and for that reason he made his home in Southern California. It is hoped that his daughter, or some one who knew him well, will send us a more detailed account of the life and labors of "Friend Joseph," as he was familiarly called by those who knew him best and who loved him for his many noble qualities of head and heart.

The Gospel of Discontent.

Lucifer is not an "organ" of any sect, party, "ism" or organization, but it has a "mission,"—it has a work to do, and is trying to do that work to the best of its limited ability.

Its first and most important work, as seen by those most nearly responsible for its management, is to preach the gospel of discontent.

Until people become discontented with their environment it is utterly hopeless to expect them to make an effort to better themselves, or their condition.

For instance, so long as the average citizen is content to pay his servants in Washington salaries ranging from five thousand dollars a year to fifty thousand a year, with perquisites, or extras, amounting to quite as much more, while he himself receives less than one thousand a year, and so long as the citizen is content to see these servants go off on fishing excursions and other holiday vacations of their own making, with free passes in palace cars, or on government steamers, with all other expenses paid by those who can afford no holiday excursion or vacation from year end to year end; and so long as the citizen is content to allow a financial system to exist that enables a public servant to begin his term of office a poor man and to come out of it a multi-millionaire, while the citizen himself, with constant and unremitting toil and pinching economy can save absolutely nothing for a rainy day, for sickness or old age; and so long as he is content to uphold a financial system that allows foreign and domestic debt-holders to violate their contracts and to thereby double the value of their holdings while reducing by half the power of the debtor to pay the debts; and so long as the citizen upholds a land-and-money system that allows one woman,—Hetty Green, and her son, Ed. Green, (Chairman of the Republican State Central committee of Texas) to foreclose mortgages upon one hundred and fifty firms, or individual debtors—in Chicago alone to the amount of four millions of gold dollars, (as they are now doing) with a multitude more of debtors in the same toils whose turn may come in the near future—so long as no rebellion is inaugurated against a land and money system that enables a few persons to monopolize the earth and its opportunities, thereby making slaves or beggars of the great masses of mankind;—just so long as such contentment as this prevails there is and will be absolutely no rational ground of hope that poverty, crime and misery will ever be lessened, or that the sum total of human happiness will be increased.

Lucifer is by no means the only evangelist that is preaching the gospel of discontent along the lines just enumerated. There are many hundreds, perhaps thousands, of journals, now published in this country and in many other countries, that are trying hard to wake people out of their stupid contentment under the economic and governmental systems that rob them, and that are gradually but surely becoming more powerful, year by year, while the power of resistance to these oppressions and oppressors seems growing yearly less and less.

But while Lucifer gladly recognizes these helpers in the work of governmental and economic reform there is one field of agitation, one department of reformatory endeavor in which Lucifer stands and works almost alone, and that is the reform

that demands the Freedom of Woman from SEX SLAVERY.

While Lucifer clasps hands with all reforms and reformers who work for human liberty, and who demand equal justice for all, it recognizes that there is a reform more important than all other reforms, viz.: the reform that would strike the shackles from the bodies and minds of the *mothers of men*. Lucifer recognizes that while men are enslaved, governmentally, economically and financially, women are enslaved not only in all of these regards but also in their sex-natures, in their reproductive powers and functions; that while man is a slave woman is the slave of a slave.

Lucifer recognizes that until woman is free to own her person; free to do her best as a race-builder; free at all times to choose and refuse in the matter of co-operators in her work of race-reproduction; free at all times to say whether or not she shall become a mother, and free to demand and receive right conditions of all sorts necessary to practicalize the right of children to be *born well*—if born at all—Lucifer recognizes that until woman's freedom on these lines is achieved all other freedoms will avail but little—or rather that all other human freedoms will fail of accomplishment.

Slave mothers cannot give birth to a race of free men!

And this is why Lucifer's work is mainly to preach the gospel of discontent to women, to the mothers and prospective mothers of the human race. As yet the great masses of women are not awake to the fact that they are slaves—not conscious of their own degradation as individual human beings—not conscious of the fearful responsibility that rests upon them as creators of man and of man's institutions. Woman does not see that man's institutions will be like unto himself,—neither better nor worse, and that man himself will be as his mother makes him, neither better nor worse.

Lucifer recognizes not only the importance but the difficulties, the almost insurmountable difficulties that bar the way to the realization of woman's emancipation from sex-slavery. This reform is by far the most unpopular of all reforms. Woman herself is the worst foe of her own freedom. Through ages of submission to her spiritual guides, whose power over mankind depends upon their control of woman and of her children, she regards sex-reform as wicked, impious, "disreputable" and *unclean!* With woman herself, and with her legal lords, and with her spiritual and legal advisers all banded against us, Lucifer's work is pre-eminently a thankless one, and, so far as the life of the present generation is concerned, a well-nigh hopeless work.

But to him who can look forward to the centuries to come there is hope. Happily the life of the race is not confined to this present generation of women and men, and if only a few can now be awakened there is hope that the discontent will grow, as the years roll on, increasing in a geometric ratio, so that he who shall look backward from the heights of a thousand years from now may reasonably be expected to wonder at the contentment, the enslavement, the self-abnegation of the women of today, much as we now look back with wonder and with pity upon the history of the "cave-dwellers," as revealed by archaeologic researches.

A Free Man's Creed.

(Continued from Page 107.)

I oppose marriage because marriage is a yoke, and because the yoke is unequal, putting the heavier end upon the neck of the weaker yoke-fellow. Marriage is *conjugal*ity, and conjugal-ity means being yoked together. *Juga* means a "yoke," and whenever the ancient Romans subdued an enemy they made the conquered to literally and really "pass under the yoke," to show to them that henceforth they were not free, but the slaves of the Roman people. When a woman marries she passes under the yoke, the yoke of marital bondage. The word "marital" comes from *mari*, the "husband," to indicate that marriage is *man's* institution—made for man's convenience and benefit, not or woman's.

The history of marriage shows this. The Jewish Decalogue extolled even by many Freethinkers, puts the wife among her husband's chattels. The Christian canon law, founded on the sayings of Jesus and of Paul does not put woman and man equally under the yoke. Shakespeare is noted for the fidelity with which he paints man and his institutions, and in "The Taming of the Shrew" he gives correctly the status of woman in his time, under Christian marriage, when he makes Petruchio to say,

I will be master of what is my own:
She is my goods, my chattels; she is my house,
My household stuff, my field, my barn,
My horse, my ox, my ass, my anything;
And here she stands, touch her who ever dare.

And Katharina endorses what her husband says when she thus lectures rebellious wives:

Thy husband is thy lord, thy life, thy keeper,
Thy head, thy sovereign; one that cares for thee,
And for thy maintenance: commits his body
To painful labor, both by sea and land;
To watch the night in storms, the day in cold,
While thou liest warm at home, secure and safe;
And craves no other tribute at thy hands,
But love, fair looks, and true obedience;—
Too little payment for so great a debt.
Such duty as a subject owes a prince,
Even such a woman oweth to her husband;
... When they are bound to serve, love and obey.

And much more of the same tenor. All this is in full accord with canon law, as we have it today, built upon the sayings of Paul and of Jesus, who never put woman on equality with man; and therefore I oppose marriage because—admitting bondage to be necessary it is not right that bondage should be unequal. It is not right that the individuality of woman should be merged in that of man. Admitting that husband and wife should be one it is not right that the husband alone should be that one.

Those who may wish to know what marriage has done, and is now doing, for woman and her children, should read "Woman, Church and State," by Matilda Joselyn Gage.

I oppose marriage because I believe, with Col. Ingersoll,—see his lecture, "Liberty for Man, Woman and Child," that the "unit of good government is the family," or that the family is the type and basis of government, of the "community," the state, or the nation. I recognize that the government of the United States is exclusive, jealous, partialistic, narrowly selfish, despotic, invasive, paternalistic, monopolistic, and cruel—logically and legitimately so because the unit and basis of that government is the family whose chief corner stone is institutional marriage.

I oppose marriage because I believe it to be the "Bastile," the last refuge and fortress, or stronghold, in, by and through which Ecclesiasticism hopes to perpetuate its power over man kind. All ecclesiastic organizations or nearly all, are now clamoring for more laws limiting divorce, thereby holding the oppressed and abused wives to their "duty" as breeders of the "unfit," breeders of the poorly endowed,—those who, like their mothers, will not have spirit enough to rebel against tyranny, and will be content with the lot in life "to which it has pleased God to call them."

I oppose marriage because the despotic and invasive "state" joins hands with the church to uphold and perpetuate its "peculiar institution," canon law marriage. Hence the statutes against the dissemination of knowledge in regard to sex, and in regard to "prevention of conception," which would lead to limitation of families, thereby depriving both state and church of their needful supply of submissive slaves. Church and state are Siamese twins, so inseparably connected that whatever threatens the life of one threatens the life of the other, and they both recognize that free motherhood—the abolition of marriage—would mean, in time, the abolition of both church and state.

Several other points need elaboration, and may possibly receive attention next week.

H. L. Green on Marriage.

In "Free Thought Magazine."

After we published our editorial on the Putnam-Collins tragedy in the January Magazine complaints came to us from a number of quarters that we had misrepresented the Free Love doctrine, and Moses Harman requested that he might have a hearing on the subject through the pages of this Magazine. Knowing Mr. Harman to be the editor and publisher of *Lucifer*, the organ of the Free Lovers in this country, and one of the ablest disciples of Freeloivism, and withal an honest, conscientious man, who has the courage to put his Free Love theories to practice in his own family, we decided it would be but justice to the Free Lovers, seeing that we had criticised their opinions, to allow Mr. Harman, as their representative, to give their version of what Free Love is in our pages. Besides, we hold, as a cardinal doctrine, that no class of believers should be condemned until they themselves have a fair opportunity to present their doctrines from their own standpoint, and by their ablest representative. This is the theory of true Liberalism in contradistinction to Orthodoxy. We care not how odious an opinion may seem to be at first sight, its advocates should be granted a fair, honorable hearing before they are condemned for advocating them.

Mr. Harman's article, under the title "A Free Lover's Creed," appears on another page of this number of the Magazine, and we request each of our readers to peruse it carefully, as it is probably the very best that can be said in behalf of the Free Love theory.

We promised Mr. Harman that we would reply to his article in the same number of the Magazine in which it appeared, but since reading it we hardly think any reply is necessary. As Brother Moore, of the "Blue Grass Blade," often says, it seems 'most impossible to get a Free Lover to set forth plainly what his views are on the marriage question. We notice that Brother Harman has that defect, but after all, we think the intelligent readers of the Magazine can pretty plainly see through his eloquently presented sophisms and get to Mr. Harman's real opinions, that seem to be about this: That there should be no marriage laws whatever, that men and women should be allowed to cohabit together, miscellaneously, as their judgment, feeling and inclinations may dictate. That men should be at liberty at any time to choose who shall be the mother of their children, and that women should freely choose the father of the children they desire to have. That there should be no restraint whatever as to parentage in the business of rearing children. After you go down through Brother Harman's panegyrics on Liberty and Fraternity and his denunciations of marriage Slavery, we are sure you will perceive his ideas as to marriage are about what we have above indicated. Of course Brother Harman, knowing that he was writing his article for a publication read by people who take no stock in his Free Love views, has dressed them up in as attractive a garb as possible. But when he writes for his own journal, *Lucifer*, he is not so careful. In his issue of February 24th on the 2d page, one "Carrie L— of Oregon" asks for a little information as to the meaning of something stated in "Motherhood in Freedom," a book recently written and published by Mr. Harman. To this inquiry Mr. Harman replies editorially:

"The idea elucidated in 'Motherhood in Freedom' is that a woman should be free to choose the best conditions available when she wishes to become a mother. This includes her right to choose a man other than her husband, if she considers that other man better fitted mentally and physically for fatherhood.

"Such choice is necessarily conditional on the willingness of the man she prefers. For instance, a woman may live with and love a man who is consumptive or serofulous, and thereby unfitted for fatherhood. She may be physically able to bear, and both may intensely desire a child. Now, conventional morality would say that she must bear a child by her husband or remain childless as long as he shall live."

It will be noticed that Brother Harman is a little mor

specific here than in his article. As the saying is, he "lets the cat out of the bag" in writing to Sister Carrie. Let us look at this theory for a moment. Brother Harman, of course, holds to equal rights for both men and women. Therefore, if a man's wife is physically broken down on account of bearing and raising children and possibly taking in washing or doing other labor in support of a lazy husband, and he decides that he needs another child, he shall be permitted to call on one of the neighboring women who is in good health, without consulting her husband or any one else, to mother his child. On the other hand a husband, by exposure to the inclemency of the weather, in his legitimate occupation, has caught a severe cold that settles on his lungs, which results in consumption, and thereafter his wife concludes that it is best to increase the number of her offspring, and in this matter, to guard against her husband's consumptive germs, she calls upon her neighbor Brown, requesting him to officiate. When the inhabitants of a whole neighborhood, or of a whole State, practice that kind of "moral philosophy," what kind of civilization will we have? We will admit it would do away with the kind of prostitution that now infests our large towns and cities, in the same manner it would destroy our rum shops to allow everybody to sell liquor without a license or permit.

As Mr. Harman has stated his views of marriage, we will close this article by presenting our views.

We hold that marriage is the most important and the most sacred contract that human beings can enter into—that it is the most sacred, not because of the Adam and Eve myth story in the mythical garden of Eden, but because it is founded upon the everlasting laws of nature, and has been proved by experience to have produced the greatest amount of happiness of any institution of the world.

We so highly prize this institution that in place of destroying it, as Brother Harman and his Free Love friends are trying to do, we would have the government protect and guard it and improve it in every possible way by legislation and otherwise.

We believe that in all our schools there should be teachers well qualified to teach the students those things that would prepare them for good husbands and good wives, good fathers and good mothers. That, in fact, everything should be done that is possible to do to fit young people for this most important institution.

Young people should be taught to look upon marriage as a life-long institution and to bend all their energies after marriage to make their companion prosperous, joyful, happy and contented. In other words, as before stated, in place of trying to destroy the marriage institution we should do all in our power to improve it.

The above are our ideas of marriage, not clothed in such beautiful and persuasive language as are Brother Harman's views, but we are willing to submit them, side by side with those of our Free Love friend, and ask the reader to decide which, in his or her opinion, when put to practice, will produce the most complete civilization, and be productive of the greatest happiness?

REMARKS.

Whether Mr. Green's reply to my article is couched in the language of fairness, and whether his interpretation of my "real opinions" as seen by himself in what he is pleased to call my "eloquently presented sophisms," is a truthful interpretation or not I leave the readers of *Lucifer* to judge.

As to the quotation from Lillian Harman's reply to Mrs. Larson, in *Lucifer* of Feb. 24,—which quotation Mr. Green says "lets the cat out of the bag," I would just say that if I had been writing the reply in question—which Mr. Green must have seen was *not* an "editorial," nor printed as such—I would have said something like this:

The idea constantly presented in the pamphlet, "Motherhood in Freedom," is that woman should be *free*, and therefore she would never have to choose between her husband and some other man for paternity of her prospective child. No woman

VARIOUS VOICES.

who acknowledges "husband's rights" can claim to be a free woman. With this exception I endorse what my daughter said in the reply referred to.

"Brother Harman, of course, holds to equal rights for both men and women," says Brother Green. Yes, and because I hold to equal rights I object to marriage ownership. Man has the unquestioned right to self-ownership, and this is all that woman can rightfully ask, and she should be content with nothing else. Self-ownership is the only basis on which equality of rights of the sexes is possible. Reciprocal ownership—or equal ownership of each other's persons, is simply an impossibility, since nature has made woman and man with very unequal powers and functions, so far as reproduction is concerned.

"If a man's wife is physically broken down . . . in support of a lazy husband, and he decides that he should have another child," queries my critic. Under equal freedom there can be no trouble in a case like this. If man decides that he needs one or more children there should be no law to prevent him having all he wants—all his organism will produce, but to demand that some woman's organism shall be made to produce a child or children for him—whether that woman be called his wife or not, is quite a different matter. It is a maxim in economic equities that to the worker belongs the product of his or her labor. Then if a woman conceives, gestates, builds and gives birth to a child that child is *hers* "against the world." And so also of man. Whenever he conceives, gestates, builds and gives birth to a child that child is *his* against the world. In this way, and in this way only, can any man rightfully and truly become the owner of a child, except it be by gift or purchase from the real owner, the mother; and it is an open question whether a woman has the moral right to give away or sell her child. The old idea that paternity, or the fact of fertilization of the human ovum, confers rights of ownership upon man, is one of the superstitions of our ignorant and brutal ancestors, which superstition modern Freethinkers should be ashamed to acknowledge belief in,—as it seems to me.

Yes, Brother Green, I plead guilty to the charge of demanding for woman the right to refuse to bear a child for a consumptive husband, a scrofulous or epileptic husband. I claim that a woman who does this, when a better fatherhood is possible, commits a crime against her child, an unpardonable crime.

If this be treason, let the editor of the "Free Thought Magazine," and his brother reactionists, make the most of it.

Lucifer stands for more liberty, as the cure for the evils of our social system. The "Free Thought Magazine" stands for more law, and would compel women to submit to, and be sexually "true" to, a diseased or otherwise unwelcome husband, in obedience to the demands of a priest-made and anti-natural institution.

The chief point in Brother Green's reply is that I am uncan-did, that I deal in "sophisms," which Webster says mean wilful deception. To prove this he has been compelled to misrepresent me. The "moral" of this is that he who accuses another should be careful lest it be shown that his accusation is simply the reflex action, or the subjective picture of his own mental status. Hence the wisdom of the old injunction, "Judge not," etc.

To show that Mr. Green misrepresents me I will send free to any applicant a copy of Lucifer Feb. 24, containing the reference to "Motherhood in Freedom," and to all who want to know what I have said on the question of free motherhood, as against marriage slavery, I will send the pamphlet itself for three two cent stamps, and if this is too much to pay I will send it free, post paid, to any earnest truth-seeker.

In closing will just say that the "monogamy," spoken of in my article reprinted in this issue, is the *voluntary* sex-companionship of two persons, a woman and a man, and has nothing whatever to do with institutional marriage.

"Bruno, the flames that 'round thy body curled
After thy taunt was at thy tyrants hurled,
Gleam through the years and make thy name adored."

Ella Slater, Kan.:—I will enclose twenty-five cents for which please send your "Light Bearer" until the time paid for expires and then I hope to have one dollar ready to send you for one year's subscription. A friend who takes your paper kindly sent me the papers commencing with the first chapter of "Hilda's Home," and all the reading is so good and is just the right kind of education for old and young, that as I have a daughter just coming into womanhood I am very anxious for her to read Lucifer, and we both are anxious for the rest of the story. My daughter said to me since reading "Hilda's Home," "Mamma, I never will marry." I will not tell her not to marry but I will educate her so that she will not want to marry but will live happier, I hope, than most married women live.

Mrs. T.—J.—, La.:—Your paper duly received. Your publications appeal to me very strongly. My one regret is that in this section I stand practically alone. I have never had the courage to express my opinion to any one here except my husband and a very dear sister, both of whom are freethinkers; but neither of them agree with me.

I enjoyed the paper you sent me. Your comments on "Love Ideals" are especially happy. I shall preserve them. J. Wm. Lloyd's "New Love Ideal," I have read and re-read with intense interest.

I inclose fifty cents for list of books and papers. I wish I could help you in your noble work, but poverty, as well as the lack of my husband's support and sympathy, debar me now. Yet I live in hope.

I have seen so much of the evil effects of the present social system, that I am sure there is a better way. While man has every liberty so many thousand women, good and true, are denied those crowning joys of woman's life, love and motherhood. Also many more suffer equally in uncongenial marriage, while untold thousands are sacrificed every year to this Moloch of conventionalism—Monogamy, or Virtue, which shall we call it? I am beginning to fear they are in truth sacrificed to keep their sisters in slavery.

Please wrap the literature you send me so securely that no part of it may become exposed during transit here. I live in a very orthodox community, mostly Catholic, and I hope in time to get a position here in the schools; therefore I have to be very careful. Ah! how much it would enhance my happiness to be able like yourself to boldly proclaim these portentous truths to an awakening world.

Mattie E. Hursen, Battle Creek, Mich.:—I have re-read J. Wm. Lloyd's article, and observation and limited experience bear me out in saying I believe he has struck the key note of harmony, which means health and happiness for the human race. I have witnessed cases of what he calls the "centripetal extreme" and have seen the direful results of such intense love, and wondered why such results should follow in the wake of what the world called good; and have asked myself the question, was it good? Was it not a diseased condition of the nerves, etc., etc.? In my own case, never having felt the "grand passion," never having had the "soul mate"—"heart comrade" I have never been free from that "vague unrest, a thirst unquenched," in fact a longing for something I know not what, as though there was a something lacking in my life.

Then again I have known wives who were really happily mated, chafe under the restraints laid upon them by husband and society, because they could not have the freedom to admire what was admirable in other men, and later on get all out of harmony with home and husband and finally do what the world calls a disreputable act. They would be criticized thusly, "Why did she do such a thing?" "She had such a nice husband, and such a good home." "Yes, and she had all the nice clothes she wanted, and what more does a woman want?"

Then I call to mind a family where I lived for four months,

653.

Do these figures correspond with the number printed on the wrapper of your Lucifer? If so your subscription expires with this number. Please renew for another year.

the most harmonious family I ever met, with two of the sweetest children who never disagreed, but loved each other dearly and played together like kittens. I called out the confidence of both husband and wife, neither knowing about the other, each told of the great love and confidence they placed in the other, each condemning self because having a lover outside, and feeling that each was doing the other a great wrong. The man said to me in one of his confidential talks, when his wife was away, "Why do I do this? Can you tell me? I can't help it; this attraction is stronger than I can resist, and the worst of it all is, *I do not want to resist it.*"

In like manner the wife with tears in her eyes criminated herself, saying, "W— is one of the best men in the world, and the children are all I could desire, and I have everything heart can wish for, as far as lies in my husband's power, but this pulling at my heart-strings that takes me to this other man I cannot understand. Why must it be so?" Then she says, "Instead of being sorry after I get home I am happy in the thoughts of it, and am brighter and better to W—, and love my children better. What is the meaning of this? Can you tell me?" My answer to them both was, "No, I do not know, how I wish I did."

While I was there in that loving, harmonious atmosphere, instead of being happy in their happiness that "vague unrest" took such strong hold of me that I wanted to get away and do battle with the cruel, wicked world again. Then, Mr. Harman, if I could only tell you of the wives who have talked to me of the association with their husbands as "nasty," "dirty," "vulgar," "bestly," "vile," and say they felt like vomiting after it, etc., I tell you it would fill a volume.

Then while dressmaking in a city of Michigan I did lots of work for prostitutes, and called out the confidence of a great many of them, and they all, or nearly all, have this feeling of nastiness, and only one of all I ever talked with but said they had got into it through the lies of some man and their own trusting love nature; not through being born depraved. The one exception was a beautiful girl who told me her father was a fast man, a woman's man, using her own words, "and I am my father's own girl. I am here for no reason only the love of it, and unlike the rest of the girls in the house I can leave when ever I get ready. To my folks at home and my friends I am away on a visit to school girl friends in other cities; when I begin to get tired of this I shall go home and be respectable. Yes; when I get ready I shall marry a 'respectable' young man in 'our set' and he never will be the wiser; but never you fear about my cheating him any. While I am here in a fast house he is visiting fast houses at home, but you know I couldn't do that and maintain my respectability."

I could go on duplicating these experiences till they run into the dozens, but it is useless. I have pondered much over these things and wondered at the why of it, but never till reading Lloyd's article got any scientific explanation therefor. Now if this great Centripetal and Centrifugal force, or in other words, the law of attraction and repulsion, is the force that holds planets true to their center of attraction, and we are taught that it is, why then should it not be a law that holds good through the whole universe of matter? And if it be, then why should it not act its part in the life forces of the human family? Can you answer me these questions?

The Independent Medical College is Physio-Medical.

INCORPORATED UNDER THE LAWS OF THE STATE OF ILLINOIS.

Chartered on the Chautauqua plan, students receive instruction at home preliminary to a thorough course in the College, in all the branches of Medicine. Students can be graduated as soon as they are able to pass examination and demonstrate that they are competent to conduct a safe practice.

Send for further information and announcement.

Independent Medical College, Van Buren and Leavitt Sts., Chicago, Ill.

Books Worth Reading. FREE!

Send us twenty-five cents for a thirteen weeks' trial subscription to Lucifer and we will present to you your choice of the following books, to the value of 25 cents. Read the list carefully. Every book is interesting and thought-inspiring.

The Story of An African Farm; Olive Schreiner,	.25
Dreams, " "	.25
Black Beauty, the famous autobiography of a horse; Anna Sewell,	.25
Les Miserables; Victor Hugo,	.25
On the Heights; Berthold Auerbach,	.25
Ships that Pass in the Night; Beatrice Harrad n,	.25
At the Green Dragon; " "	.25
The Duchess of Powysland; Grant Allen,	.25
The Great Taboo; " "	.25
The Wing of Azrael; Mona Caird,	.25
The Monikins; J. Fenimore Cooper,	.25
By Order of the King; Victor Hugo,	.25
Tollers of the Sea; " "	.25
Tales of the French Revolution; Harriet Martineau,	.25
"It is Never Too Late to Mend;" Charles Reade,	.25
Put Yourself in His Place; " "	.25
Cashel Byron's Profession; George Bernard Shaw,	.25
Under the Peodars; Rudyard Kipling,	.25
John's Way; a domestic radical story, by Elmina D. Stenker,	.25
Vital Force, Magnetic Exchange and Magnetation; Albert Chavannes,	.25
Human Rights; J. Madison Hook,	.10
Prohibition and Self-Government; E. C. Walker,	.10
Practical Co-operation; " "	.10
The Revival of Puritanism; " "	.10
Love and the Law; " "	.05
Sexual Enslavement of Woman; " "	.05
Motherhood in Freedom; M. Harman,	.05
Digging for Bedrock; " "	.10
In Hell and the Way Out; H. E. Allen, " "	.10

These books are given for new subscriptions, only. They will be sent to any address when the order contains 25 cents and the name of a new subscriber to Lucifer. They are given instead of the usual agents' commission.

Enclose two two cent stamps for postage, and address

M. HARMAN, 1394 Congress St., Chicago.

THE OLD AND THE NEW IDEA.

A Solution of the Sex, Love, and Marriage Questions. By Emil F. Ruedebusch.

Containing 347 pages, and 26 chapters, the titles of some of the latter being: Our Free-thinkers and Christian morality; Our children; Our young men; The preventive check; The girls; Love; The value of marriage and the free love movement; The happy marriage of today; How long will love relations last in a free society? Jealousy and possession; The old and the new ideal; Love and friendship in a free society; Undesired children; Licentiousness; The sense of shame; Obscenity; Prostitution; Crime and disease; Ebrriosity,—an appeal to the women; Woman's Emancipation; The social question; The propaganda.

In "Appendix" Notes and comments on criticisms, the author elucidates his ideas through ten short, crisp articles.

Price, cloth, \$1; paper, 50 cents.

The Red Heart in a White World.

A Suggestive Manual of Free Society, proposing the Comradeship of all those who believe in the Spirit of Liberty as the essential element in True Society, and the immediate inauguration and practical realization of the Free Life. Price, 20 cents, 10 copies \$1. For sale by M. Harman, 1394 Congress St., Chicago.

REASONS FOR PARDONING FIELDEN, NEEBE AND SCHWAB. By John P. Altgeld, Governor of Illinois. In this work the claim is conclusively proven that the prisoners did not have a fair trial, that they were unjustly condemned and that their imprisonment was an outrage and the Governor has the courage of his convictions. He does not "pardon" repentant criminals, but releases innocent victims of a judicial outrage. The history of the case is gone over from beginning to end and it comprises very valuable information. Price 15 cents.

LOVE AND THE LAW. By E. C. Walker. A clear, concise statement of social liberty in contradistinction to the much lauded legal bondage now almost universally upheld. An excellent missionary document. Two copies, 5 cents; 20 cents per dozen.

WHEN LOVE IS LIBERTY AND NATURE LAW. By John Baddock, Jr. A remarkably clear, convincing work. Price 10 cents.

HUMAN RIGHTS: By J. Madison Hook. With an introduction by E. C. Walker. "Liberty is the guiding star of all lands, all races" Chapter I., Rights; Chapter II., Invasions; Chapter III., Co-operation; Chapter V., Individualism; Chapter V., Liberty. Price, 5 cents.

OLD MELODIES SPIRITUALIZED.

Essays in rhythm teaching our phenomena, philosophy, and ethics; for the lecture and seance room, the public and home circle; each fitted to some old melody. A universal song book, always ready because the airs are well known. Of unusual interest to soloists, elocutionists and speakers. In paper, single copy prepaid 35 cents. No stamps taken. One dozen \$3.00, half dozen, \$1.80 purchaser paying express charges. Address H. W. BOOZER, Grand Rapids, Mich.

An Astonishing Offer!

Send three two cent stamps, lock of hair, age, name and the leading symptom and your disease will be diagnosed free by spirit power. Mrs. Dr. Dobson-Baker, Box 132, San Jose.